

Brethren Evangelist.

S. J. Harrison, Editor.

"Let us go on unto Perfection."

S. H. Bashor, Vice Editor.

VOLUME XVI.

ASHLAND, OHIO, JULY 4, 1894

NUMBER 27.

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draft, or Express order. It is just as cheap as a Post Office money order and much more convenient for both sender and receiver.

The price of the BRETHREN EVANGELIST from July 1st to January 1st is 75 cents.

Gleanings.

There are few persons who are less able to bear criticism than the critic himself.

Brother and Sister Pontius of Gilead, Ind., are now located at Olney, Mich.

Brother P. H. Beaver, of Montandon, Pa., expects to attend the national conference.

The Pullman strikers likely to tie up all the railroads deferred action until this week. As this number goes to press we do not know what the outcome will be.

We expect Prof. Hall of Harrisburg, Va., who devotes all his time to writing and teaching music, to conduct the musical service of our National Conference. He will furnish the books free, expecting of course that all will fall in love with the music in them and buy a copy to take home with them.

In the *Weekly Rays of Light*, North Manchester, Ind., we are pleased to note that the North Manchester College, an institution under the auspices of the U. B. church, conferred at its last graduation exercises the degree of Master of Arts upon W. C. Perry and W. A. Hamilton. Brother Perry has been professor of History and Modern language in this institution and is held in very high esteem both by the management and students of the school. We congratulate Bro. Perry upon this recognition of his work and merit.

A PROTEST.

LANARK, ILL., June 26th, 1894.

We would like to put ourselves upon record before the Brotherhood as standing opposed to the appearance in our church paper, the EVANGELIST, of two communications entitled A. M. Notes and A. M. Epithets as published in said paper, June 20, 1894. We deplore this occurrence and feel that it is an injury to the cause of

Christ, and against the decision of our Conference, yours for the Truth.

Z. L. Livengood, Pastor.

C. Rowland,

C. P. Puterbaugh,

E. E. Dubbel

W. H. Herrington,

Deacons

BISHOP SIMPSON'S RECOVERY.

Bishop Bowman of the M. E. Church, gives the following instance from his own experience:

In the fall of 1858, whilst visiting Indiana, I was at an annual conference where Bishop Janes presided. We received a telegram that Bishop Simpson was dying. Said Bishop Janes: "Let us spend a few moments in earnest prayer for the recovery of Bishop Simpson."

We kneeled to pray. William Taylor, the great California street preacher, was called to pray; and such a prayer I never heard since. The impression seized upon me irresistibly, Bishop Simpson will not die. I rose from my knees perfectly quiet. Said I; "Bishop Simpson will not die."

I made a minute of the time of day and when I next saw Simpson he was attending to his daily labors. I inquired of the bishop: "How did you recover from your sickness?" He replied: "I cannot tell." "What did your physician say?" "He said it was a miracle." I then said to the bishop: "Give me the time and circumstances under which the change occurred." He fixed upon the day, and the very hour, making allowance for the distance—a thousand miles away—that the preachers were engaged in prayer at this conference. The physician left his room and said to his wife: "It is useless to do anything further; the bishop must die." In about an hour he returned, and started back, inquiring: "What have you done?" "Nothing," was the reply. "He is recovering rapidly," said the physician; "a change has occurred in the disease within the last hour beyond anything I have ever seen; the crisis is past and the bishop will recover." And he did.

The doctor was puzzled; it was beyond all the course and probabilities of nature, and the laws of science. What was it that made those ministers so sure—what was it that made the patient recover, at the exact hour that they prayed? There is only one answer: The ever-living power of a Superior Spirit which rules the world.—*Ram's Horn*.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in days of which men may know and and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's way of Healing as I have done for many years.

A. What is the way in your opinion?

B. You should rather ask, WHO is God's way: for the way is a Person, not a thing. I will answer your question in His own words, "I am the way, and the Truth, and the Life; no man cometh unto the Father but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Savior and our Healer. [John xiv: 6.]

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. "He is the same yesterday, to-day, and forever." [Hebrews xiii: 8.] He said that He came to this earth not only to save us but to heal us, [Luke iv: 18], and He did this when in the flesh on earth. Being unchanged He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that he is not with us now?

B. No; for he said, "Lo I am with you always, even unto the end of the world," and so he is with us now, in Spirit, just as much as when he was here in the flesh.

A. But did he not work these miracles of healing when on earth merely